It is never to be forgotten, that, apart from a reflex contemplation of the human mind, it is impossible to rise to the conception of a living and intelligent God. It is in the soul, small though it be when compared with the object reflected, that we are to discover most distinctly represented the image of a spiritual God. Without taking human consciousness and intelligence and feeling into view, God could be conceived of as a mere principle of mechanism or order in nature, as a power of fate, or a law of development in or above nature, (as with Schelling,) rather than a real and living agent. It is the possession of consciousness and intelligent purpose by man that suggests the idea of a conscious and a personal God. From what we have ourselves experienced, we know that intelligence is needful, in order to produce such effects as exist in nature around us; and thence we rise in our conceptions to a living soul presiding over the universe and regulating it, not according to a mere law of mechanism or development, but by the wisdom of spiritual intelligence and love.

The very existence of the human soul as a created object, which it evidently is, implies an intelligent mind as its creator, and that a soul of vast power and great intelligence. If the creation of the beautiful forms of matter argues an extraordinary power and skill, surely the creation of spiritual intelligent being is fitted to impress us still more with the knowledge and wisdom of the Creator.

Some think that the proof of the existence of God, derived from the mind of man, can be stretched much farther; and they find in the depths of the soul, and among its necessary ideas, what they reckon the most solid and conclusive of all arguments. There are ideas carrying with, them a feeling of necessity, such as those of infinity, of immensity, and eternity, which seem to point to a being necessarily existing, and to whom

these qualHien
can be ascribed as attributes.* But for the purpose at present

* In musing on divine tilings, it occurred to the meditative spirit
that it might be possible to find a single argument complete in itself, and needing
no other for ift confirmation. 'Man ia able to form a conception of something,
than which nothing greater can be conceived: and Annelm arguqH* from the very
nature of the^onccption, that tlii.s something must exitft in reality, n» well a.s in
the intelligence. Descartes, in prosecuting his method of proving every other
truth from ^single principle of <5onscum8m,r.H, has constructed a similar argument.